

THE
MYSTIC EYE

Vision of the beyond

SADHGURU

Yogi, Mystic and Visionary



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Realm of the Mystic

*Even a blade of grass is pointing towards you
A pine tree of course is reaching out for you
Every pulsating cell of protoplasmic shell
Has to ceaselessly tread your mindless will
My longing and thrashing was a veritable hell
This merging has become blissful and still
Now I can say your Will is my Will
And when I Will, you Will.*

— Sadhguru

From the caveman's time when everything, from the sound of thunder and rain, fire and floods, were all too mystical, to the present day where anything that's not within the tenets of rudimentary logic is a matter of scorn and ridicule, man has certainly come a long way. Exploited to the hilt by impostors of all sorts, trivialized to palm reading, crystal gazing and aura cleansing, mysticism today is more a frivolous pastime than a sacred dimension and the key to the elusive mysteries and the purpose of Existence.

Obsessed by the mundane and ensnared by the prowess of

the logical, over centuries, man has obliterated the mystical from his life. Yet, whether it is the process of birth or rebirth, or a miracle healing, whether it is stepping-out of one's body or transmigration of the soul, black magic or occult, Enlightenment or Mukthi, it is the Realm of the Mystic that rules the world of the seeker and Existence.

Speaking sometimes cryptically like a Zen master to his adept disciples, sometimes like a master story-teller weaving tales of another time and another world, sometimes like the gray-haired scientist expounding with utmost simplicity the most profound aspects of the cosmos, Sadhguru takes the reader on a startling tour of the mystical, leaving the reader choicelessly humbled about his own importance in the Universe.

Quoting extensively from firsthand experiences and separating truth from myth of the tradition, Sadhguru's irrefutably logical narration dares the reader to seek the Realm of the Mystic – the abode of the Enlightened.

SEEKER: Sadhguru, can you please speak about the phenomena we refer to as miracles, healings, and things like that, which cannot be explained by medical science?

SADHGURU: Life functions in many ways. Anything that you don't understand, you call it a miracle. Let us say you don't know anything about electricity. You do not know what electricity is. This hall is dark. If I tell you to just press this button and the whole hall will be flooded with light, will you believe me? No. Now I just do it, and light appears. What will you call me? The Messiah, the son of God, or maybe even God Himself – simply because you don't understand how electricity works. Similarly, life happens in many different ways. You have limited yourself to just the physical, the logical – physical in experience, logical in thinking. Anything beyond this, you are calling a miracle. That's why I have been trying to remind you that if there is a miracle, then everything

in the existence is a miracle; every atom is a miracle, isn't it? Can you believe that a little atom – these three things rotating around each other – if you break it, it becomes an enormous bomb that can destroy the whole planet? Is it not a miracle? Every atom is a miracle. Otherwise, there are no miracles and everything is just the way it is. It is natural. Whether you call it natural or miracle, it's the same thing; just different words. Anything which is not in your perception or your experience, you tend to call a miracle. There are no miracles in the way that you are thinking. It is just that medical sciences are limited to just knowing the physical body. If anything happens beyond that, you think it's a miracle.

The last time I was in the United States, Doug's knee cartilage was torn. He was in excruciating pain. He had already been in India for a year, training to be a teacher. He went back to the United States and suddenly his knee began to hurt terribly. He wasn't even able to sit in vajrasana. At the same time, something else was happening in his mind. He was doing funny things around me, but I just let him be. In so many ways, he was trying to tell me, not actually in words, but with his actions, comments and gestures, both consciously and unconsciously, that his knee was bad and going back to India would not be possible for him. Then he went to a doctor in Chicago; the doctor said he must have an MRI. They took the MRI scan and they told him, "The cartilage in your knee is torn; you must have surgery immediately." They said, "It's not just torn; the pieces of the cartilage have gotten between the joint. That's why there is so much pain." When he moved, he felt excruciating pain. So he brought the MRI to me and said, "The doctor says I must go through surgery. It costs ten thousand dollars. I'll have to get a job to pay for it. I can't come back to India." I said, "Don't worry about what the doctor says."

Then, there were just about four or five days left before I was to leave the country, and Doug was also supposed to leave.

He came to me and asked, "What shall I do? I'm supposed to go through the surgery." I said, "Anyway, you told me you want to meditate." He said he wanted to meditate, and experience deeper and deeper states of meditation. For a meditator, one big problem is the lower part of the leg. Isn't it? Now if your knee and below is taken off, you know, it's so wonderful to sit and meditate...no pain in the leg, nothing. I said, "We'll amputate both your legs, in India. Then you can sit and meditate all the time. You told me you want to become a meditator. You want to go into deep meditation. So what's your problem? We will remove the leg and you will meditate."

"No, no, no, don't do that!" he said (laughs). I said, "It's up to you then; you do what you want." He struggled and struggled, then he came back to India. At the time, everybody was getting ready to go to the Himalayas. On the Himalayan trek, we trek over eighty kilometers in total, over a period of twelve days. Then it happened that we took a group of people trekking up the big mountain behind the ashram, and he came along. Once there, he came and asked, "Can I come to the Himalayas?" I said, "I thought you were due for amputation. Where is the question of Himalayas for you? We don't want to kill any mules there, but, okay, you come to the Himalayas." Then he remembered: "But my leg.." I said, "Leave your leg and come."

He came to the Himalayas and walked all eighty kilometers, keeping pace with me. Generally, I leave everyone behind me and go. He carried my bag and kept pace with me, wherever I went. So I went about advertising to everybody, this man tried to con me for ten thousand dollars (laughs). He showed me a fake MRI." He asked, "What happened to my leg? Really, it was hurting so much and now it's not hurting at all." Now you can call it a miracle if you want. I just call it another kind of science, that's all. It is another kind of science. Life functions in so many ways. You have just limited yourself to

the physical and the logical. Anything beyond that, you think is a miracle. This life energy in you created your whole body. These bones, this flesh, this heart, this kidney and everything, can't it create a piece of cartilage? If your energies are kept in full flow and proper balance, it is capable of recreating the physical.

SEEKER: *Is all energy a vibration, just different frequencies of vibration? Is it gross energy versus subtle energy, just a difference in the frequency of vibration?*

SADHGURU: Energy, if it vibrates, takes a form. Now you want to put a line between what is physical, and what is beyond the physical. When you are talking about energy as modern science does, you're still talking about physical energy. We refer to this as prana, which is the source of all physical creation. Beyond that also there is energy. That energy is not manifest as physical, but it is still energy. That's what we're calling the etheric body and the bliss body. Or these days we are calling it nothingness.

Nothingness is bliss. It does not make sense logically. You can speak logically only up to pranamayakosha. Beyond that, it will not make any logical sense. How can nothingness be blissful? People feel depressed when they feel like nothing. What I'm saying is, when you experience your nothingness, you feel blissful. That's not logical. So that realm of going beyond the karma cannot be approached logically. It's just that you understand that the physical contains something else. It's wrong to call it 'something' because it is no more a thing. We can use the word 'something' and all this thing business only when it is physical. So when we say 'nothing', probably you would understand it better if we put a hyphen between no and thing, because it is no-thing anymore, but still it is, so that is where logic ends. That's where modern science ends – with the physical. The whole spiritual process is to go beyond the physical, to know something which is not physical. That

which is not physical has no dimension. That which has no dimension has no sense of here and there, now and then, nothing like that. Only the physical has here and there. Only the physical has now and then. That which is not physical does not subscribe to all these limitations.

SEEKER: *I have heard you sing, 'Nadha Bhramba', Sadhguru. What does it mean? And can we use sound to attain to mukhti?*

SADHGURU: Nadha means sound. Bhramha means Divine, the All. Fundamentally, there are three sounds in the existence. Out of these three sounds, any given sound can be created. Do you know something about your color television? In your color television, there are only three color webs. Given these three color webs, any number of colors can be created. Similarly, given these three sounds, any number of sounds can be created. Right now, with an experiment, you can find out. See without the use of the tongue, there are only three sounds you can utter: “aaa”, “ouuu”, and “mmm”. Even if you cut off your tongue, you can still utter these three sounds. For any other sound, you need the use of the tongue. You are using the tongue only to mix the sounds. There are only three sounds, and you are mixing them in many ways and producing all the other sounds. There are so many millions of sounds you can create with your mouth, isn't it? You know a mute person can only say: “aaa”, “ouuu”, and “mmm”. He cannot say anything else because he has not learned how to use his tongue. Now if you utter these three sounds together, what will you get? AUM. AUM is not some religion's trademark, although they may be using it as their trademark. AUM is the fundamental sound in the existence.

It is said that the Great Lord Shiva can create a whole new existence just by uttering three AUMs. Now, this is not a fact, but it is a truth. Do you know the difference between a fact and a truth? Let us say you are sitting here as a woman; does that mean that your father has made no contribution towards

you? Does that mean that your father does not exist within you? No. So the fact is, you're either a man or a woman. The truth is you are both. It's not that Shiva is sitting somewhere and uttering AUMs, that's not the point. What is being said is: see, today modern science proves to you beyond any doubt that the whole existence is just a vibration. Do you know this? There is no matter. After the theory of relativity and the quantum theory have come about, there is no such thing as matter. Everything is just a vibration. Yes, this has been proven beyond any doubt. Wherever there is a vibration, there is bound to be a sound.

Now this steel rod (touching the microphone stand) is not really a steel rod; it's a certain vibration. In other words, this is a certain sound. "If this is a sound, why can't I hear it?" This is the question, naturally. Why you do not hear it is because your ability to hear is limited to just a small band of frequencies. Anything above that you cannot hear; anything below that you cannot hear. The frequencies which are above your hearing level are known as ultrasonic frequencies; those below your hearing level are known as subsonic frequencies. Let's say you bring a transistor radio here and tune it to some frequency. A song is playing. Where is the song coming from? Is the radio singing? Right now, where is the sound? It is everywhere. It's in the air, but you cannot hear it. Right now, there are a lot of noises in the air, but you don't hear them. If you bring a transistor and tune it to a frequency, suddenly you hear. What the transistor is doing is converting a frequency that you cannot hear into a frequency that you can hear. That is all it is doing. So you know there is so much here that you cannot hear and the whole existence is just a sound.

Now there are many ways to look at this. Have you been to Kedar? Has anybody been to Kedarnath? Having been born in India, if you do not go to the Himalayas, you're missing something very huge in your life. Before you're too old and no good for anything, you must go to the Himalayas once. It

is something that everybody must do. Forget about anything spiritual, just the mountains themselves are too much. Everybody must see them once in their life. Being born in India, if you don't see them, you're missing something. Kedar is a very powerful and wonderful place. Above Kedar, there is a place called Kanti Sarovar. Generally people do not go there; it's a tricky climb. I just trekked up to Kanti Sarovar, and sat on one of those rocks there.

It's very difficult to put this into words, but after some time, everything turned into sound in my experience; my body, the mountain, the lake in front of me, everything had become sound. It had taken on the sound form, and was just going on in me in a completely different way. See, I have had, at many stages in my life, deep appreciation for Sanskrit as a language, and I had opportunities to learn it. I chose not to learn Sanskrit, because the moment you learn Sanskrit, you'll end up reading the Vedas, the Upanishads, and all the scriptures. My own vision has never failed me and I didn't want to clutter myself with all this traditional whatever, so I did not bother to learn Sanskrit. Here I am sitting, my mouth is closed – I am very clear about that – but my own voice is going on loudly, as if it is on a microphone, loudly singing a song, and it's in Sanskrit language. We will sing this together; just sing after me; close your eyes. Feel the sounds and just sing after me. Sing after me; you will know what it is about.

Nadha Bhramba Vishwaswaroopa

Nadha Hi Sakala Jeevaroopa

Nadha Hi Karma Nadha Hi Dharma

Nadha Hi Bandhana Nadha Hi Mukthi

Nadha Hi Shankara Nadha Hi Shakti

Nadham Nadham Sarvam Nadham

Nadham Nadham Nadham Nadham

(Sound is Bhramhan, the manifestation of the universe, sound manifests itself in the form of all life, sound is

bondage, sound is the means for liberation, sound is that which binds, sound is that which liberates, sound is the bestower of all, sound is the power behind everything, sound is everything)

SEEKER: *Sadhguru, your knowing seems to be inexhaustible. Is all this recorded in you or are you just getting it from somewhere?*

SADHGURU: Karma is recorded in many ways: memory-wise, sensation-wise, physiology-wise and energy-wise. Similarly, knowledge too. There are some things which are transmitted to you on the level of your mind, others on the level of your body. Do you see how once you know how to swim, your body knows it? If you fall into the water; you will swim. You don't have to remember how to ride a bicycle; once you know how if you sit on the bicycle, it goes, isn't it? Even if you don't ride a bicycle for twenty years and then you get onto one, you might be a bit off balance at first and then you just go, because the memory is in the body. It is no longer in the mind; it's just in the body. Transmission is also on many different levels.

Everything that I know just happens to me in a moment. When I'm walking on the street, I'm not carrying the burden of this knowledge. If you sit with me longer, longer, and a little longer, you will see. You'll be surprised. I do not know anything, but at the same time, I know everything. If you ask me anything concerned with the inner dimensions of a human being, I will come out with the answer, without any hesitation, with absolute clarity. Even if somebody says the Gita is saying something else, I will simply say that maybe Krishna does not know; what can I do about it? It is so crystal clear within me that it cannot be any other way. It's not that Krishna does not know. It is just that maybe you are not able to see what he's saying; that's the difference. What I'm saying is that this is not coming from a certain remembrance. It is coming in a completely different way, because it was